The Poore Mans *Pater noſter, with a* preparatiue to praier:

Whereto are annexed diuers godly Pſalmes and Meditations:

Collected out of the ſacred *Scriptures, by Thomas Timme Miniſter.*

Newly imprinted the ſecond *time by Peter Short*, dwelling on Bredſtreet hill, at the ſigne of the Starre, 1598.

The life of a Christian man.

1 Remember thy maker.
2 Be thankful alwaies to God for his benefits.
3 Loue the Lord thy God with al thy ſoul, and all thy ſtrength.
4 Beleeue that he is thy heauenly father, for his ſonne Ieſus Chriſts ſake.
5 Serue him with feare, worſhip him, and call vpon his holy name.
6 As thou loueſt God; ſo loue thy brother alſo.
7 Let the loue of God in thee, reſtraine the concupiſcence of the fleſh, and prouoke thee to good works.
Let the loue of thy brother, hold thee backe from dooing iniurie, and pricke thee forward to doo good.
And remember alwaies that thou art borne die.

A Preparatiue to praier.

PRaier is a talking (not of the toong, but of a faithfull mind) with God; by whom wee aske of him some good thing, either for our selues, or for some others: or else doe giue him thankes for his benefites.

2 When thou commeſt to pray, firſt prepare thy minde, that it may bee free from all worldlie cares, and that the affections of thy minde may bee quiet: for the place of the Lorde is not in commotions, but in quiet and reſt.

Reuerence.

3 Remember the maieſtie of him beefore whome thou ſtandeſt: whoe as hee is the maker of heauen and earth, ſo alſo is he the mightie ſoueraigne ouer the whole world.

4 Re-

4 Remember that his eye seeth all things, yea euen the actions, & the secret thoughts of thy heart.

Deuotion.

5 If thou praye with thy mouth & not with thy minde, thy praier shal be but a tempting of the Lorde, and a sacrifice of fooles.

Humilitie.

6 Praye in humilitie of minde, shaking off all confidence of thine owne worthynes, and say thus: *O Lord righ-*

teousnesse belongeth vnto thee, and to vs open shame. We do not present our supplications before thee, for our owne righteousnes, but for thy great tender mercies. I haue begun to speake vnto my Lord, & I am but dust and ashes. Father *I* haue sinned against heauen, & before thee, and am no more worthie to bee called thy son. O God be mercifull vnto mee a sinner.

7 *P*ray not hypocritically, to seeme deuout in the eyes of men:

men: but secretly, and thy father which seeth in secret will reward thee openly.

Contrition.

8 Pray with a contrite hart and sorrowfull minde, when thou craueſt of God remiſsion of ſinnes.

Faſting.

9 When thou praieſt, faſt and abſtaine from carnall delightes; for thereby thou ſhalt bee made more apte and feruent in praier.

Faith.

10 Pray

10 Pray in faith, and with a ſure truſt and confidence in God, without the which thou ſhalt not obtaine.

For euerie one that commeth vnto God, muſt beleeue that God is, and that hee is a rewarder of them that ſeeke him.

11 Lette him that asketh aske in fayth and wauer not, for hee that wauereth is like a waue of the Sea, toſſed with the winde: and let not that man thinke that hee ſhall receyue

ceyue anie thinge from the Lord.

12 Faith is the gift of God, Therefore praye daylie with the disciples of Christ, which said, *Lord increase our faith, & Lord helpe my vnbeleefe.*

13 The true knowledge of God learned out of his word, will greatlye confirme thy fayth. As when thou shalte knowe that he is louing, kind, mercifull, gratious, long suffering, iust &c. Also that hee is most readie to heare vs and

to

to grant our petitions.

14 God is omnipotent, therefore hee is able to giue whatsoeuer thou askest. God is mercifull; and therefore hee will giue that which is profitable for thee.

15 God giueth liberallie to those that aske of him. For Salomon craued but wisdom, and had both it, and riches, and honor, in wonderfull measure. And Iehosaphat which desired onelye water in his extreame thirst for him and his hoast,

hoalt, had both the fame granted, and victorie alſo ouer the Moabites.

16 God ſeeth and knoweth thy neede before thou aſkeſt: yet to ſhewe thy obedience by this ſeruice which hee hath commaunded, and alſo to exerciſe thy fayth, thou muſte receyue thoſe thinges whereof thou haſt neede, by inuocating and calling vppon his name.

New obedience.

17 As

17 As thou doeſt protеſte thy ſelfe to bee the ſon of God by praying vnto him, and by calling him thy Father: ſo ſhewe thy ſelfe an obedient ſonne in deed, by walking in his commandements.

18 Let thy whole cõuerſation be agreeing with thy prayers: for thy continuall walking in ſin will make thy praiers abhominable.

19 Pray for nothing contrarie to the will of God reuealed in his holie worde. For if

if thou praye to this ende, to haue the desires of thy flesshe fulfilled, thou shalte not receyue.

20 That thy principal mark may be the glorifieng of God, Seeke first the kingdome of God, and the righteousnesse thereof, and all other thinges shall be giuen vnto thee.

Perseuerance in praier.

21 Perseuere in prayer and bee not discouraged, though at the first thy petition bee not graunted. For the Lord dooth some

ſometimes deferre and delaie vs, not that hee is vnmindfull of his promiſes, but to trie our faith: either els the more to ſtir vp our godly affections, or to make his giftes more ſweete and precious vnto vs, as appeareth by the woman of Canaan, and by Paule himſelfe.

22 When our Sauior Chriſt forbiddeth much babling, hee meaneth not long prayers, but long babling withoute faith and the ſpirit. For length of wordes ioyned with length of

of earneſt affection, doth not diſpleaſe God.

23 Chriſt himſelfe praied all the night vppon the mountaine, and before his death hee made long praiers: & he commandeth vs to pray cõtinually.

The force of true praier.

24 Great is the force of faithfull praier; for therby *Abraham* obteined life for *Iſmael*: *Lot* that *Zoar* might not be burnt in the deſtruction of Sodome: Moyſes victorye agaynſte the Amalachites: Eliah both

both drouth and raine: *Ezechias* the prolonging of his life fifteene yeeres; and such like

25 Let prayer be thy refuge in all trouble and distresse; *Call vppon mee in the time of trouble* (saith the Lord) *so will I deliuer thee, and thou shalt glorifie me.*

26 *Hannah* beeing contumeliously handled by *Penninnah*, betaketh hir selfe to praier: *Sara* the daughter of *Raguel* beeing reproched, entereth into her Chamber, and there maketh

maketh hir praier. Dauid being perſecuted, ſaith thus; *For my friendſhip they were mine aduerſaries, but I gaue my ſelfe to praier.*

27 Praier, thus prepared and practiſed, will bee a gard for children, an ornament for yoong men, a ſolace and conſolation for olde men, and a ſurpaſſing beautie for women. It will driue away diuels, it will procure Angelles of defence from heauen: and it will bee a ſacrifice of a good

sauour vnto God, pearcing the heauens, and will not returne againe emptie.

The praier of a penitent sinner.

O Father of heuen: O sonne of God Redæmer of the worlde: O holie ghost the swæt comforter, O the diuine essence thræ persons and one God, haue mercie vpon me, most vile caitife and miserable sinner. I haue offended both against heauen & earth, more than my tong can expresse. Whither then

may I go, or whither should I flie? To heauen I may be ashamed to lift vp mine eies and in earth I finde no place of refuge or succour. To thee therfore O Lord, do I come, to thee do I humble my selfe saieng: O Lord my God my sinnes be great, but yet haue mercy vpon me for thy great mercie. The great mysterie that God became man, was not wrought for little, or few offences. Thou diddest not giue thy sonne (O heauenlie Father

Father) vnto death for ſmall ſinnes onelie, but for all the greateſt ſinnes of the world, ſo that the ſinner returne to thee with his whole heart, as by grace firſt receyued from thée I dow hèer at this preſent Wherefore haue mercie vpon me O God, whoſe propertie is alwaies to haue mercy haue mercie vppon mee, O Lorde, for thy great mercie. I craue nothing, O Lord, for my owne merits, but for thy names ſake, that it may be

hallowed thereby: and for thy deere son Jesu Christes sake. And therfore I continue forth my crie vnto thee from the bottom of my heart saieng; *Our father which art in heauen hallowed be thy name, &c.*

Our Father.

TO none doth this name (Father) more truelie belong, then vnto thée

thee O God our father. For both they which haue begotten vs, foſtered vs, & do bring vs vp, and alſo our ſpirituall paſtors which do inſtruct vs, are called fathers. But thou O Lord, art the father of all creatures which are vpon the earth, whome thou haſt made of ſomewhat (as thou madeſt man) but of nothing, which none elſe coulde do. Theſe thou doeſt fede and preſerue which elſe ſhoulde returne to their nothing againe.

Theſe

These thou dwell gouerne, teach, and stirre vp to doe their seuerall and proper offices. Thou hast made all things, therefore thou art the father of all: but more specially man, whom thou hast formed after thine owne similitude and image. Thou dwell rule and gouerne all thinges as thy seruants, but man, as thy sonne. To other liuing creatures thou hast giuen out of thy plentifull storehouse good giftes, but vppon man thou hast

hast powred them forth with full hande, and hast adorned him with a liuing soule, of all giftes one of greatest excellencie.

Thou dost driue forward al other creatuers, as it were with a certain secret spurre, but thou gently teachest and instructest vs. Other creatures thou dwest violentlie draw, but vs thou dost fatherly teach and direct. In al these fatherlie properties, we wonder at thy power, and adore

and

and worship thy wisedome. But amongst al thy fatherly mercies, there is one which with great delectation wee consider as more profitable for vs, namely our adoption, by which thou hast made vs thy sonnes thorough Iesus Christ, the sonne of the omnipotent essence and diuine nature. Wonderfull is this goodnes of Christ, and most swæt is his loue toward vs, who will not haue vs to be terrified with seruile feare, and there

therefore hath not taught vs to cal thee his father, *Our lord* which is a name of power; but *Our father*, which is a name of loue. He concealeth thy greatnes, and setteth forth thy goodnes, the sooner to allure vs. What man considering right lie his vile nature and corrupt will, dare cal thee father except thou command him? What vngratious and inferiour seruaunt will presume to call his king, father, except he be beside himselfe.

But

But how much greater differ
rence is there betweene thee
and vs, then betweene a mor-
tal king and a seruant, which
do not differ in condition of
nature, but onely in state of
fortune. We, compared with
thee in nature, are most far
different. Thou art the es-
sence and the incomprehensi-
ble fulnes of all things, which
art all in all, and wee are vt-
terlie nothing.

And in condition of wor-
thinesse and excellencie wee
being

being with thée compared, are vnhappie and moſt miſerable bondſlaues of ſin and the diuell, which is the moſt vile and execrable ſtate: but thou art the moſt bleſſed lord of al. We are ignorance and darkneſſe, but thou art wiſedome and light. Thy excellencie is infinit, & our ſhame and reproch more than can be expreſſed: mans mind is not able to comprehend the difference betweene thée and vs. But thy onlie ſonne hath gi-

uen

uen vs bolones to call thee, *Our father*, that we by adopti on might be made partakers of that excellent dignitie to be called sonnes through his fauour and grace, which he a- lone in right of his diuine na ture possesseth. Nowe, howe more neerelie and trulie art thou the father of all those that are baptised in thy name and that are purged and clen sed by the bloud of thy sonne Christ, to whome beeing re- conciled with thee, and re- ceiued

ceiued into thy fauour) thou haſt giuen the earneſt of Euerlaſting bliſſe, the loue of thee, and an aſſured faith and confidence in thee, and thereby perfect peace and reſt of conſcience. Oh, howe often do we fæle to our great comfort thy fatherlie goodneſſe? Thou doeſt giue vs light in darkeneſſe: thou holdeſt vs vp, when we ſtumble, and are readie to fall: thou turneſt from vs manie wicked euils, which hang ouer our heades,

and

and changest them into good: and in all goodnes thou dost establish and preserue vs.

What doe our fathers helpe vs, which are onelie fathers in name, by whom wee haue nothing but that which hirelings and seruants haue, that is to say; the necessaries of this present life? But this is the true fatherhod, wherof we may rightlie reioyce, by which wehaue an euerlasting inheritance. Oh wonderfull clemencie of thy son Christ, which

which vouchſafed on vs the dignitie of his proper inheritance. What wilt thou not giue, O father, vnto thy ſons now, which thou ſhalt thinke profitable for them. We haue attained the greateſt gifte, that thou ſhouldeſt bee called, and be indeed our father: how then can we miſſe and bee deſtitute of thy fatherlie affection and liberalitie towardes vs?

And forasmuch as wee all, which truelie are called Chri-

stians, are knit togither in one knot of loue, and are therfore members of one bodie, and so one thing: therefore that which wee aske for our selues, wee craue of thee, O Father, for our brethren also. And for this cause, wee call thee iointlie togither, *Our father*. Beseeching thée that as thou vouchesst safe to be called of vs *Our father*, so thou wilt make vs thy obedient children, that not with mouth alone, but with heart and mind we

wee may truelie feare thée, ſerue thee, loue thee, and call thee our father, to the honour and glorie of thy holie name, Amen.

Which art in heauen.

THou art alone, O Lord, and we are not. That being which we haue, is heere in Earth, that is to ſaie, in the middeſt of manie tempeſtes and floudes of

of all manner of calamities, wherewith we are continuallie turmoiled. But thou both art, and also art in heauen; that is to say, in a place deuoyde of labour and trouble. We do not cal vpon the dead saintes, or vppon such as are not able to helpe themselues when they stand in need. We cæ runne not vnto those which either for their care and office in the common wealth, or for their age are called fathers. We make not our petition to

Iupiter

Iupiter, to Neptune, to Mars, or to other vaine gods, which Sathan the enimie of thy diuine maieſtie hath ſet vp in the worlde; whome once almoſte to name is great wickednes, being falſe gods oppoſed agaynſt the greatneſſe of thy goodneſſe and wiſdom. Some thinke their riches in their cheſt, or beſtowed vpon poſſeſſions to bee their father, which are ſubiect to a thouſand chances & perils. Some thinke their power and might

which

which standeth on the loue and
fauour of their subiects, to be
their father: then the which
thing nothing is more insta-
ble. Other some thinke the
grace and fauor of the prince
being a man, and by nature
mortall, in power weake, and
in will mutable, to bee their
father. Thus euerie one ma-
keth that vanitie wherein he
foolishlie trusteth, to be his fa-
ther. But we vppon whome
through thy rich liberalitie,
thou hast vouchedsafe the dig-
nitie

nitie of sonnes, lifting vppe our eies vnto heauen do call thee our Father, and do beg and craue of thee which arte in heauen: whose presence notwithstanding doth fulfill the whole world. But the seat of thy kingdome, for the excellencie of the place, is saide to bee fixed and sette in heauen.

This heauen for the forme and beautie thereof, and also for the appointed order, which kæpeth continually

a certaine course, doth shewe forth the highnesse of thine essence, the greatnes of thy power, and the immortalitie of thy nature. O miserable men which hauing gotten so great a Father, doo runne as yet to other Fathers, of whom they may bee ashamed: and from whom we receiue nothing but infirmitie, euill and miserie. But from thee the true father commeth power, goodnesse, and felicitie. I am able (sayth thy Apostle) to doe all things, through

through the helpe of Christe which strengtheneth me. And in another place complaining of his weaknes, thou spakest to him from heauen saieng, My grace is sufficient for thee: for my power is made perfect through weakenesse. Thou art in heauen for vs, that wee may know there to find thee our Father, and that there a refuge is prepared for vs, of the which we can not be disappointed, neither by deceipt, nor by the force of enimyes.

All

All thinges are there secure & safe, because thou art there. Thou art a moste mightie king, and omnipotent God. And yet to manie heere on earth, thou art neither a king nor a God. For euerie one maketh a king and a god to himselfe after his owne fantasie. O Father which art in heuen, ỹ maker of all things, and moste mightie Lorde, hear vs we beseech thee which are heere troubled and turmoiled in earth, which are tra-

uellers

uellers and pilgrimes there-in, not onelie for a time, but for the most part, for a small moment of time.

Our Father is in heauen: therefore our inheritance and happinesse is there; why then doo wee seeke it on earth: where there is nothing to be found but the naturall fruits of the earth, as sickenesses, cares, troubles, sorrowes, greefes, and verations.

Make vs (O Lorde) to seeke

seeke thee in the heauens of sempiternall rest, where thou hast prepared for vs all blessednes. Lift vp our hearts, O heauenlie Father, wee beseech thee, vnto those heauens and inflame our mindes with the loue and desire of those good thinges, which thou hast there prepared for vs, the greatnes & excellencie where of surmounteth the vnderstanding & capacitie of man. For the which blessed bee thy name for euermore, Amen.

Hallowed

1

Hallowed be thy Name.

What is the true & proper name belonging to euerie thing, by which name the vertue, and inclination of the same thing is declared: but who shall giue vnto thee, O Lord, a conuenient and proper name? the greatnesse

nes of whose essence, neither the mindes of men nor of angels is able to comprehende. Yet wee understande that to be thy name, by which wee may best comprehende thee. As when in thy worde thou art called *Schaddai*, that is to saie; All sufficient: *Iehouah*, that is to saie, Of thy selfe euerlasting. Thou art also called immortall, the king, the Lorde, and the maker of all things. Thou art called most righteous, moste wise, and the

the most mercifull Sauiour: And therefore wee saie with the Prophet in the Psalme, O God, according vnto thy name, so is thy praise vnto the worldes end.

Hallowed bee this thy name in vs O Father, that wee maye thinke nothinge more sacred, more holie, and blessed than the same, that we may worship thée, and submit our selues onelie to thy name.

Send

Sende downe wee beſæch thee into our hearts thy heauenlie light of true knoledge that we may call vppon thee alone: that wee may loke to be holpen by thy helpe and aid alone: and that wee put not our truſt in other momentanie, temporall, tranſitorie, and deceyueable helpes, but that we may haue our whole confidence onlie in thee, which alone canſt, and wilt, and art wont to helpe.

Glorifie thy name, O Father,

ther, in vs, by the Goſpell of thy ſonne Chriſt, and by the ſame alſo finiſhe the worke which thou haſt begun in vs, that we may perſeuere in the way of godlineſſe to the ende of our life: that ſo abiding in thy name, wee may alſo bee ſanctified by thée.

Sanctifie thy name ſo in vs, O heauenly Father, that we may be able to teach others, not onelie in worde, but alſo in example of godlie life, that thy holie name bee not euill

ſpoken of among the gentils who ſeeing our corrupte life, maie take occaſion thereby to condemne thy holy goſpel, becauſe we which are the profeſſors thereof are not hallowed in our conuerſation. But make our light ſo ſhine before men, that they ſeeing our good workes, may glorifie thee our heauenlie Father. And to the ende thy name may be magnified thoroughout the whole worlde, make O Lord, all theſe whom thou haſt

hall choſen, partakers with
vs of this felicitie. Spread
forth the bright beames of
thy light vpon mankind, illu-
mine their mindes, inflame
their affections, that all as it
is meet, and right, may ſanc-
tifie thy name, not in profeſ-
ſion onely, but alſo in the true
loue of godlineſſe. For then
ſhall thy name bee hallowed
when thy ſonne Ieſus Chriſt
our onelie Sauiour which
is thy glorie, is thus knowne.
To whome with thée and

the holie ghost, be all honour and glorie world without end Amen.

2

Thy kingdome come.

REigne thou Lord in vs, rule and gouerne vs, wee beseech thee: for our subiection to thee is a most happie freedome. By the fall of

of our first parents, wee are made thrall to sinne, death, and the deuill, the power of whose kingdome wee doo too often feele in vs. But thou hast ordained and appoynted thy beloued Sonne to treade down the serpents head, that thou alone in vs mightest haue the preheminence, and that we might bee made partakers of the blessed inheritance of thy heauenlie kingdome. Of this kingdome thou hast long since spoken

by the mouthes of thy holie Prophets. As, that thou hast set thy king vppon Sion thy holie Mountaine: and that thy throne O God, is for euer and euer, and the Scepter of thy kingdome a Scepter of righteousnesse. To this kingdome of thy welbeloued son, thou hast translated vs from the kingdome of darkenesse, setting vs free from the penaltie of sin, and deliuering vs into the glorious libertie of thy sonnes. Who then shall be

be able to laie anie thing to our charge. It is thou, O god, which dost iustifie, who shall then condemne? It is Christ thy sonne and our king and Sauiour that died for vs, nay rather, which is risen againe, and sitteth at thy right hande making intercession continuallie to thee for vs, to bring vs vnto that heauenlie kingdome.

By this kingdome thou hast giuen vs, euen in this life, peace of conscience, righ-

righteoulnelle, and reioicing in the holie ghoſt. Encreaſe this ioy in vs, O Lorde, that our whole delight may bee to ſerue thée in holines and righteouſnes all the dayes of our life. Kéepe vs O Lord, from the poyſon of falſe doctrine, idolatrie, ſuperſtition, and incredulitie, by which ſathan vpholdeth his tyrannicall kingdome. Mortifie and ſubdue in vs all carnall deſires and luſts, by thy holie ſpirite, and by the ſame abandon out

of

of our mindes vncleane thoughts, & breake the snares of sinne, that the wholekingdome of the deuill may be destroied in vs. Renue thy kingdome in vs, O heauenly Father, we humblie beseech thee, by giuing vnto vs the true knowledge of thee, and thereby a liuelie faith in thy sonne Christ, and regenerate vs by his holie spirit and word, that by the obedience of faith, wee maie wholelie be subiect vnto thee alone.

Make

Make vs O Lorde, to despise the glorie, pompe and pleasures of this worldly kingdome, which Sathan promiseth to the worshippers of him, that we may still desire from our hearts, euen as the Hart desireth the water Brookes, the fruition of thy heauenlie kingdome. The glorie and pleasures whereof are eternall and most delectable. But the pleasures of this life, momentanie and vaine, and yet mixed with manifolde myse-

ries.

ries. Heere wee are vexed with tyrannies, of beastes, and of men. The earth, the water, and fire, as wearie of vs, continuallie warreth agaynst vs. Those good creatures, which thou hast giuen vs, manie times through our sinnes, are hurtfull and noysome vnto vs: yea we are disquieted with our own bodies and with our own affections. As menne therefore wearie of this wretched worldlie kingdome, and desiring to be

be dissolued from the burthen of the flesh, we heartilie praie thee, that thy celestiall kingdome may come for our deliuerance: where, there is no hunger, no nakednes, no labour, no infirmitie, no sickenesse, no infamie, no hatred, no enimie, no dissimulation, no warre, no sorrow, no mourning, no feare, no death. All thinges are there ioyfull, and full of blisse: saluation and peace are euerie where, and whatsoeuer happines may be

wished

wished for, in such wise as neither the eie hath seene, nor the eare hath heard, nor at anie time hath entred into the heart of man. Let this thy kingdome come, O heauenly father, we humblie pray thee. For all the afflictions of this life are not so grieuous vnto vs, as the ioy of this kingdome delights vs. Therefore with sighes and grones wee desire that this thy kingdom may come vppon vs, as the reward of our conflict, as the gar-

garlande and crowne of our course, & as the happie hauen of rest, after our tossing on the surging Seas of this world, which thou shalt giue vs for the merits of thy dere sonne Iesus Christ, to whom with thee and the holie Ghost, be all honor, praise and glory world with out end, Amen.

3.

Thy will be doone.

OVr knowledge, our vnderstanding, and our wil, by naturall corruption O Lord, is blind, dul and rebellious against thy holie will: insomuch that the naturall man vnderstandeth not heauenlie thinges, nor desireth the participation of

of thy euerlasting kingdome, but is an enimie vnto the same. Therefore thy sentence remaineth true, at what time thou saiedst, Man is but flesh, and all the imaginations of mans heart are euill. For this cause we pray as thy beloued sonne hath taught vs here, that not ours, but Thy will be doone. Thy will is iust, holie, good, and full of sauing health, euen as thou art the bottomlesse well of all goodnesse, and righteousnesse it selfe.

selfe. And as thou art our lo-
uing and most mercifull Fa-
ther, so there is no cause whie
we shoulde doubt of thy good
will, which surmounteth the
louing kindnesse of all earth-
lie fathers. Thy will O god is
omnipotent, and euerlasting,
without shadowe of change,
thou wilt do whatsoeuer see-
meth good vnto thee, and thy
will shall stande for euer and
euer, and the thoughts of thy
hart throughout alages. Giue
vs grace louing Father, wee

beseech thee, that as we are ignorant of this thy secret will, so we may alwayes humblie like obedient children submit our selues vnto the same, to bee ordered thereby as shall seeme best to thy diuine wisdome.

But at this time, O Lord, especiallie, wee pray for the execution of thy reuealed will which thy onely begotten son our sauiour hath manifested vnto vs in his most holy gospell, and which at this day is reuealed

reuealed vnto vs by the preaching of the ſame, that wee might bee ſaued through Ieſus Chriſt, in whom thou haſt choſen vs from euerlaſting, that wee might bee heires of his kingdome. For this is thy will (ſaith our ſauiour chriſt) that euerie one which beleeueth in the ſon ſhould haue eternall life. Giue vs fayth therefore (O heauenlie Father wee beſeech theee) that this thy will may bee perfected and accompliſhed in

vs, that wee may tend vnto that end, whereunto thou hast appointed vs That wee may beleeue in thee, feare thee, and loue thee for thy so great and fatherlie mercyes in Iesus Christ our Sauiour, powred vpon vs. Let this thy most holie, and holsome will be fulfilled in vs, that being iustified through the merits of thy beloued sonne, and thorough faith in him, we may bee ioyned with thée.

Furthermore thy will is,

O God, that they which are redeemed by thy sonne, and doo stedfastlie beleeue in him, should shew themselues obedient, thankefull, and readie to walke in his commaundements: and that wee beeing wholie consecrated vnto him shoulde giue our selues to innocencie and puritie, & should not anie more defile our bodies with the filthines of sins which hee hath made the temples of the holie ghost. For this is thy will, O God, euen

our holinesse, that wee should abstaine from fornication, & that euery one of vs should keepe our vessell in sanctification and honour: and not to walke in the lust of concupiscence, as do the heathen which know not thee. And as thou O father, wouldest haue vs to loue thee aboue all things, so thou wouldest that we loue our neighbours also, not in word and tong, but in deede and veritie. Let this thy will good Father, bee fulfilled in vs.

vs.

And we heartilie praie thée that as in prosperitie, we can bee well contented with thy will, so also whensoeuer it shall please thée, either for the punishment of our sinnes, either for the tryall and exercise of our fayth, or for anie other cause, as shal seem best to thy fatherlie wisdom to afflict vs with diseases, with languishing sicknesses, with iniuries and reproches, with persecutions, or any other crosse

whatsoeuer, we may patientlie and willinglie, euen from our heart saie, Thy will bee doone. For if we bee not vnder chastisement, whereof all thy children are partakers in this life, then might we deeme our selues bastards, and not sonnes. And seeing thy onelie sonne our Sauiour, in whose mouth there was no guile, for vs miserable and sinfull men, vouchedsafe to stand as a meeke lambe dumbe before the sheerer, and opened not his

his mouth, but bearing the chastisement of our peace, in the most bitter agonie of death, when hee sweat water and bloud, most mildelie submitted himselfe to thy holie will: wee heartilie praie thee for the same our Christs sake that we may bee appliable to thy will in all thinges, after the example of thy deer sonne and maie without murmuring or grudging vnfeinedlie say, Thy will be done.

In

In earth as it is in heauen.

THe celestiall creatures, O God, are prest and readie to obate thy diuine will, and what soeuer thou commandest them they doo it spœdilie. Among which, are thy angels, who alwaies stood

ſtood ſtedfaſt in thy truth ſince the firſt beginning, and doe ſtill ſtande in thy preſence to ſerue thee, as miniſtring ſpirits, to defend and gard thine elect. These angels doo reioiſe in heauen for the fulfilling of thy will in the conuerſion and repentaunce of ſinners, yea, ſo prompt is their ſeruice and ſo willing is their obedience, that nothing is more pleaſant vnto them then when thy will, O God, is perfor-

performed and executed.

The blessed saints also departed this life in soule and spirit, haue the fulnesse of ioy in thy presence, and the pleasures also which are at thy right hand for euermore. This thy will hath brought to passe. And therfore being free from the cares and labours of this life, they do still execute thy holie will, falling before thee which sittest in the heauenlie throne, and worshipping thee which liuest for euermore and saying

ſayeng. Thou art worthie, O Lorde, to receyue glorie and honoure, and power: for thou haſt created all things, and for thy wils ſake they are, and haue beene created.

As the angels and ſaints do thus reſt on thy will, O God alone, euen ſo other celeſtiall bodies alſo do obeie the ſame. The perpetuall motion and true courſe of the heauens: the ſunne, the moone, and the ſtars, do continuallie kéepe their preſcribed order where-

whereunto thou hast appoynted them. The temperate and flourishing springtide, the hot and dry summer, the fruitfull harueſt, and the chilling cold winter, haue their times and returnes from yeare to yeare according vnto thy diuine will. In the execution whereof they haue thus continued more than fiue thousand and fyre hundred yeares, and yet in that same remaineth and endureth still stable and firme.

Make

Make in like manner, O heauenlie Father, wee beſeech thee, our ſtubborne, diſobedient and rebellious wils, pliant, tractable, and obedyent, to thy moſt holie will. O that this fleſh, putting off the olde Adam which is made of earth, might ſubmitte it ſelfe ſo willinglie vnto thy will as that inwarde manne doth which is regenerate and illuminated by thy holie ſpirite, and therefore with groanes and ſighes deſy-

reth

reth to do thy will. O that it might please thee, to breake in sunder for euer the bandes of sinne, wherewith our spirit is tied, that beeing free, wee might serue thee continuallie as thou wilt. O Father, wee heartilie praie thee, and for Christs sake humblie beseech thee, disburthen vs of this earth wherewith we are ouerwhelmed, and make vs heauenlie, that thy name maie bee sanctified in earth as it is in heauen: that wee may desire

ſire thy kingdome to come in earth as it is in heauen: that wee may will thy will to bee done in earth, as it is in heauen: that nowe here in earth wee may begin to bee ſuch, as one day through thy grace and mercy, we ſhall bee in heauen. Where wee ſhall for euer praiſe thee and our lord Jeſus Chriſt, to whome with the holie Ghoſt, bee all honour and glory world without end, Amen.

4

Giue vs this day, our daily bread.

A prayer for all needfull thinges, *both for* the soule and bodie.

WEare, O Father, in our selues miserable and needie beggers, but thou art

art rich in mercie to all that call vppon thee. Out of thy heauenlie treaſure therefore, wee beſeech thee, plentifullie powre downe thy giftes vppon vs: and eſpeciallie giue vs that breade, that heauenlie Manna, the ſpirituall fode of our ſoules, thy omnipotent word Jeſus Chriſt, by whoſe word and bleſſed ſpirit, we are fedde, comforted, and euermore preſerued to come vnto eternall life. For thou haſt ſo loued the worlde, that

thou hast giuen thy onelie begotten sonne, that euerie one which beléeueth in him should haue euerlasting life. This foode thou doest giue of thy mere grace; make vs by faith to take and digest it.

And to the end we may be the more able to go forwarde in that state of life, whereunto thou hast called vs, helpe O God our infirmities, and sustaine our earthlie bodies, with that corporall food, which from sunne to sunne wee can not

not ſpare. We depende, O Lorde, vpon thy fatherlie prouidence which openeſt thy handes, and repleniſheſt euerie liuing thing. Thou fædeſt the yong Rauens, that call vpon thee. Thou dooſt miniſter food to the hungrie lions, when they roare after their prey, and thou dooſt cloth and appareſt the lillies and graſſe of the field. Therfore we humblie beſeech thee, let thine eie attend vpon vs, to fæde, cherriſh, and preſerue vs, in ſuch

wise that wee may bee more apt to glorifie thy holy name. Breake this bread, O Father, to thy sonnes, and giue it vnto them at such time, and in such measure, as is most méet and conuenient for them, so shall it be most sweete, and sauorie, and wholsom for the children.

Thou onelie canst giue it; thou onelie knowest howe to giue it: thou onely art wont to giue it, and wilt giue it still vnto thy children in the best measure.

measure. If thou giue it not, wee cannot haue it. For who is he among the sons of men that can make the smallest graine of wheat, or other seed to growe, or the least herbe to spring without thee? It is thou O Lord that dost make the grasse to growe for cattell, and herbe for the vse of men. It is thou that giuest bread & wine to strengthen, and make glad the heart of man, and Oyle also, to make him haue a cheerfull countenance.

Wee that plant and water, are nothing; Thou art all in all that giuest the increase. Therefore we stand like poore beggers at thy doore, crauing thy dailie almes and saying; Giue vs this day our daylye bread.

And also we praie thee, O Father, that as thou makest these creatures of thine, ours, by thy frée gift; so also they may bee ours by our labour and studie, in that vocation wherunto we are called. Giue

vs

vs thy grace wee beseech thee, that wee eate not our breade with idlenesse: that wee take not from our brethren their bread, by rapine, theft, oppression, vsurie, briberie, extortion, and by such other vnlawfull meanes: but that wee may receiue from thy liberal and most mercifull hands, our owne bread, in the sweate of our owne browes, that wee may bee blessed in the labour of our owne hands. And as thou hast from daie to daie,

all

all the daies of our life hither to fed vs most liberally, and preserued vs: so wee beseech thee good lord, that forsomuch as this date, wee do hunger and thirst, and shall daylie (so long as wee are in this flesh) stand in need of thy goodnesse, thou wilt vouchsafe to giue vs this day our daylie bread.

And when thou hast satisfied our mouth with good things, giue vs O Father, contented mindes, that wee followe not the insatiable lusts of our flesh,

flesh, which beeing neuer contented with thy good gifts, abuse them intemperatly and deuise and desire new daintie dishes for lust, and cause vs to say with the wanton Israelites, *Can God prepare a table in the wildernes? Can he giue bread also, & prepare flesh for his people* Represse in vs these carnall delights: giue vs temperance that we may liue not to eat, but eat to liue. For thy kingdome, O God, is not meate & drinke, but a reioysing in the

the holie ghost. And as for the bellie and the meate thou shalt destroy them both. If therefore it shall please thy goodnesse to giue vs our daylie bread in abundance, giue vs also aboundance of thy grace, that we be not proude, intemperate, or luxurious: but that wee maie vse thy gifts to the releeuing of our faint and weake bodyes, to the comfort and helpe of our brethren, and also to the honour and prayse of thy holie

name

name.

Make vs mindfull & thankfull, O heauenlie Father, for thy great goodnesse, that wee do not sit downe at thy table as thy ghestes, to eate thy bread and drinke thy drinke, and then to rise vp to plaie, and so to forget thee, the author & giuer of all good gifts. Far be this grosse vnthankefulnesse from vs. For the ore knoweth his owner, and the asse his maisters crib, and shall wee forget thee? The horse

horse loueth his keeper, and the dog will fight for his maister. The brute beare, and the fierce Lion are thankefull to them that fæde them. And the earth yældeth fruite to him that tilleth it: and shall wee so far degenerate, that we shall bee more vnreasonable then brute beasties? Farre be this O Lorde from thy children: Make vs therefore O father, to receiue our daylie breade with thankesgiuing, that hauing thee alwaies before our

eies,

eies, which art the giuer of all good thinges, and refreſheſt the hungrie ſoule with goodnes: and conſidering alſo our owne nede and neceſſitie, we may continuallie for our daily bread aſcribe vnto thee, our father, with thy ſonne our ſauiour, and the holie ghoſt our comforter, all honour, praiſe and glorie for euer and euer, Amen.

5

And forgiue vs our treſpaſſes.

A praier for remiſſi-*on of ſinnes.*

Hen wee preſent our ſelues, O father before thy diuine Maieſtie, ſathan our aduerſarie, our continuall accuſer, and ſworne enemie

enimie doth trouble vs, and ſtriketh our conſciences with the ſting of our ſinnes, which afore time wee haue committed againſt thee. Howe dareſt thou (ſaith hee) miſerable man, preſume to come into the preſence of God with thy praiers? with what face canſt thou call him thy father, when as thou at no time haſt ſhewed thy ſelfe an obedient ſon? Art thou not aſhamed to pray that he will ſanctifie and glorifie his name, when as thou

doeſt daylie prophane and diſhonour the ſame? what reaſon haſt thou to deſire him to come vnto thee with his kingdome, which hitherto haſt not ſubmitted thy ſelfe vnto him, and haſt not ſuffered him to raigne in thee? Alſo why doeſt thou praie that the will of God maie bee done in thee, when as thou hateſt his will, and willinglie runneſt into diſobedience? Is it not impudent temeritie that thou aſkeſt thy daylie bread of God,

when

when as thou hast so ledde thy life hitherto, that thou rather deseruest to bee called a dog then a sonne? hast thou forgotten that the Lord hath said, *It is not meete to take the childrens bread, and to giue it vnto dogges?* These & such like heauie cogitations, O Lord, our enemie doth assayle our mindes to discourage vs, and to drawe vs away from calling vppon thy name. But we being here taught by thy son Christ our sauior, to make our petitions

to thee, and also he hauing gi-
uen vs boldnesse to haue ac-
cesse vnto thee, and hauing
also giuen vs the earnest of
his holie spirit, whereby we
crie Abba Father: do repell
these grieuous temptations
and fierie darts of the diuell,
crieng vnto thee with true re
pentance. Forgiue O father
our trespasses and sinnes: for
wee haue sinned in deede a-
gaynst heauen, and agaynst
thee, and are no more worthie
to bee called thy sonnes, but
haue

haue in our ſelues deſerued the wages of ſinne, eternall death. For wee haue all ſinned, wee haue all gone out of the waie, and are become vnprofitable; Wee are, Lorde, conceiued in ſinne, and borne in iniquitie: all the thoughts of our hearts are euill euen from our natiuitie: we haue not beene ſo thankefull vnto thée for the benefits beſtowed on vs, as becommeth vs: we haue manie waies abuſed thy gifts: wee haue not receiued

thy worde with that reuerend regarde that appertained to the same: neither haue wee obeyed thy will therein reuealed, yea, in manie things wee offend all. And although wee be renewed by the immortall seede of thy worde, yet the corruption of our nature, and the dregs of sinne, remaine still in vs, and the lawe of sinne in our members, which holdeth vs captiue against the will of the spirit, & hath place in vs, which is the cause that wee breake

breake thy holie commandements. We are therefore, O father, in respect of our guiltines inforced to crie vnto thee, Forgiue vs our sinnes: and thou in respect of the punishment which wee thereby haue deserued must forgiue vs for thy sonnes Christs sake, or els wee shall for euer perish. For if thou Lord doe in extremitie and iustice looke vppon our sinnes, whoe shall abide it? If thou enter into iudgement with thy seruant, what

flesh shall bee iustified in thy sight.

Wherefore we appeale to the high throne of thy mercie, humblie beseeching thee, O most louing God and mercifull Father, according to thy great mercie, and according to the multitude of thy compassions, Forgiue vs our sinnes. Wash vs throughly from our iniquities, and cleanse vs from all our sins, in such wise that they may no waie preuaile against vs. Cast them into the bot-

bottome of the sea, that they may neuer arise before thee in the date of iudgement. Let thy wrath, and anger, and heauie displeasure bee turned from vs, which we haue deserued, and take vs into thy fatherly fauour againe, that we may be thy sonnes. Shewe vs thy mercie, O Lorde, and graunt vs thy saluation, for thy names sake.

It is thou, O god alone that canst pardon and forgiue vs our sinnes; it is thou alone that

that dost make vs happie and blessed, by couering our iniquities, and not imputing our sinnes vnto vs. It is thou alone, that canst put awaie our transgressions like to a cloud, and our sins as a mist. None but thou, O God alone, can remit so great a debt, as that ten thousand talents we owe vnto thee, Forgiue vs therefore wee beseech thee O most liberall father which art rich in mercies, al our sinnes, not for our merits, but for thy

mercies

mercies sake, and remoue them so farre from vs as the east is from the west. Pardon vs we humbly beseech thee for our Sauiour Iesus Christes sake, who hath borne our infirmities, and carried our sorrowes, who was wounded & broken for our iniquities, on whom thou hast layd the chastisement of our peace, that we might bee healed with his stripes.

Purge vs with his bloud from all our sins, & cancel the hand

hand writing which is against vs, which thy sonne fastened to his crosse, for the full satisfaction of thy iustice.

Him, O Lord, wee oppose with his innocencie, with his holinesse, with his righteousnesse, and with all the merits of his sufferings in the flesh, against thy iustice, as our only sufficient mediatour our peacemaker, and our reconciler to thy heauenly fauour, who by thy will was made sinne for vs, that wee might be

be thy righteouſnes through him, and alſo accurſed for vs that wee might be bleſſed for euer.

Wherefore vpon ſure truſt and confidence of theſe thy great mercies offered to vs in thy ſon Ieſus, being bolde and ioyfull, and alſo ſorrowfull that euer wee offended thee ſo louing a Father, wee doo with deepe ſighes of heart crie vnto thee, Forgiue vs our ſinnes? Remit our offences, and couer our nakednes with the

the holines and righteousnes of our eternall Sauiour thy sonne Iesus Christ: and from hence forth keep vs from presumptuous sins, and restore in vs the decayed image of thy heauenlie light, that we maie hereafter serue thee in feare, in holinesse and righteousnesse, all the dayes of our life, through our Lorde and Sauiour Iesus Christ, Amen.

As we forgiue them that treſ-*paſſe againſt* vs.

A praier for bro-*therlie charitie.*

AS thou art our heauenlie Father, ſo O Lord, it is neceſſarie that wee ſhould be like thee in mercie, in kindnes, & in loue, ſhewing mercie, kind-

kindnesse, and loue vnto our enimies, as thou hast loued vs, when wee were thine enimies. And herein wee shall shew our selues to bee led by thy spirit, as thy deere sons, whome thou hast adopted, and therefore assured of remission of sinnes. It hath pleased thy sonne our sauiour Christ, therfore to adde this condition, (As wee forgiue them that trespasse agaynst vs) that wee might bee ascertained of forgiuenesse to forgiue our brethren,

thzen, which trespasse against vs. What greater thing, O Father, can we aske of thee, then forgiuenesse of our sins, whereupon our euerlasting saluation dependeth? For the which thou requirest, neither gold nor siluer, nor anie laborious worke of the bodie at our hands, but onelie this; that as thou of thy mere grace and fauour hast pardoned vs: so we in like maner shoulde forgiue them which haue offended vs. Erpzelle,

in vs good Father, wee humblie beseech thee this similitude of thy good will, and transforme vs into thy likenesse, that our soules by the illumination of thy holie spirite, may bee ioyned to thee, and that the image of thy fatherlie kindnes, mercie and loue, may shine in vs. Stirre vp in vs a desire of brotherlie good will, and Christian charitie, that wee may haue care to helpe one another as members of one bodie.

Grant

Grant vs grace that our loue may bee perfect, not fayned, falſe, or hypocriticall, not in word and tong, but in dæd and truth. That we may be patient, curteous, long ſuffering, gentle, mæke, not ſuſpitious, not diſdainefull, nor eaſilie moued to anger, but forbearing and forgiuing one another through loue. O heauenlie Father take from vs all bitterneſſe, and anger, and wrath, and crying, and euill ſpeaking,

with all malicíousnes, and inflame our mindes, that after thy example wee may vnfeynedlie loue euen our verie enemies, and blesse them that curse vs, doe good to them that hate vs, and hurt vs, leauing reuengement allwayes vnto thee. That thus retayning mercie & loue the bonde of all perfection, and the fulfilling of the lawe, we may declare our selues to dwell in thee, and thou in vs, to the honour and glorie of thy holie name,

name, Amen.

6

And leade vs not into temptation: but *deliuer vs from euill.*

A prayer agaynſt temptation.

Heauenlie father, and euerlaſting God, wee moſt humblie beſeech thée,

thee, protect and strengthen vs weake and feeble men against all euill temptations of Sathan, the swome and mortall enimie of mans saluation: a lyer and our accuser, that great Dragon, the olde Serpent, which is called the diuell, a wicked spirite, a deceyuer, which goeth about like a roaring lion seeking whom hee may deuoure. But especially in this latter age of the worlde, he knowing his time of raging to be but short and per-

perceiuing the day of iudgement to be verie nie at hand, rangeth in a deadlie hatred against thy children, and by all meanes seeketh the destruction of all mankinde, and sundrie wayes by diuers subtleties, hee layeth snares to entrap our soules, bending his whole power against vs, and prieng for anie occasion to breake thy commandements, and so at length to plunge vs horriblie into desperation.

And because wee of our

selues are naturallie prone to all wickednesse, hauing in vs the seede of sinne, which is concupiscence. hee taketh an aduantage hereof to tempt vs, to wounde vs, or at the least to hurt vs with one pricke or other: hee prepareth baites to take vs and intrap vs in wealth, in pouertie, in pleasure, and in the intice-ments of the flesh, in griefe of minde, in ambition and de sire of glorie: hee maketh vs euill contented with our vo-

cation,

cation, to grudge in our inferiour condition; hee troubleth vs with exceeding cares of this life, and maketh vs couetous, malicious, seeking reuenge; he prouoketh to pride, and presumption, and would feine bring vs to doubt of thy diuine will and prouidence: he taketh great paines to lull vs asleepe in the cradle of securitie. Night and daie, sleeping and waking, eating or drinking hee is about vs, seeking with open mouth to deuoure

uoure vs.

O Lord our God, who is able to stand agaynst the manifold assaultes and temptations of Sathan: vnlesse thou, O most mightie protector defend vs, alas we perish. For thou knowest our weakenesse and how vnable we be to resist so subtill and strong an enimie. But thou hast brused in peeces that monstrous Leuiathan, and hast brought vnder foote the mightie and strong Goliah which vpbraided

ded thine hoast.

Thou hast by thy sonne our Sauiour that blessed seed, broken the hed of the most subtill serpent, who came in the flesh to destroy the workes of the diuell, with whom he encountred in temptations, & most victoriously ouercame him, and on his crosse openlie tryumphed ouer him, to purchase a crowne for vs.

By this thy victorie so obtained, O heauenlie father, wee beseech thee holde him fast

fast bounde, that he maie not execute his tyrannie vpon vs as he desireth: that although he seeke to sift vs like wheate, yet thorough thy grace wee may bee able to stand. Let vs not be tempted, O Lorde, beyond our strength, but in the middest of temptation make a waie for vs, whereby wee may escape with victorie; for thou knowest how to deliuer thy children out of temptation.

Preuent vs, O Father, with

with thy heauenly grace that wee take no truce or peace with this our ghostlie enimie, but that wee maie manfullie fight vnder thy standert against sinne, our flesh, the worlde, and the diuell, all the dayes of our life, that there may bee continuall enmitie betweene the womans seede, and the serpent for euer, that at the last the dreadfull redde dragon may be ouercome by the blood of the lambe.

Mortifie this flesh of ours,

O Lord, with thy holie spirit with all the lustes and concupiscences therof that we may the better serue thee. Subdue our carnall reason and vnderstanding to the obedience of faith, that we followe not our owne fantasies, but may depend wholie vpon thy worde. Giue vs a right iudgement to discerne and iudge of this worlde, that wee may rather hate than loue it, and rather abhor it, than followe the example therof. Turne awaie our

our eies, O Lord, that we look not after vanitie: Stop our eares from all alluring entiſements and temptations to euil; and refraine our tong from filthie communication, that wee maie ſpeake onelie ſuch things as ſerue to the edification and profitte of our brethren. Make vs to loue ſobrietie in our apparell, and temperance in all our meats and drinkes, that wee being in all our actions euermore directed and gouerned by thy

good spirit, wee may glorifie thy holie name.

Giue vnto vs, O heauenly father, all thy armour, that like right soldiours wee maie ouercome in the euill daie, & vanquish our enemie. Gird vs therefore with the truth, put vpon vs the brestplate of righteousnesse, and let vs be shod to the preparing of the gospell of light. Aboue all things, O God, giue vs the shield of faith, which can extinguish all the fierie darts of wicked

wicked ſpirits. Beſtow vpon vs the helmet of ſaluation, and the ſwoorde of the ſpirit, which is thy woord, that throgh thee wee maie encounter valiantlie, and gloriouſlie attaine the victorie.

Deliuer vs O Lorde our God, from all euill, that wee may ſerue thée, and conſecrat our ſoules and bodies, yea all our members to be ſeruants of righteouſnes vnto ſanctification, that wee maie wholie and trulie ſerue, honour, and

praise thee, our most louing father, heere in the kingdome of grace, and after this life in the kingdom of glory, Amen.

¶ *For thine is thy* kingdome, the power *and the glorie, for euer* and euer, Amen.

THou, O Father, art king of Heauen and of earth, and of all things in them contained. For thou hast prepared thy throne in heuen, and thy kingdome ruleth ouer all: ¶ as thou hast made

all thinges by thy worde and breath of thy mouth, so thou dost still rule and gouerne all things. Thou sittest vppon the circle of the earth, and the inhabitantes thereof are as grashoppers: thou stretchest forth the heauens like a curtaine, and spreadest them out like a tent to dwell in. Thou makest Pleiades and Orion, and turnest the shadowe of death into the morning, and makest the daie as darke as night: thou callest the waters

ters of the ſea, and powreſt them out vpon the open earth: the Lord is thy name. Thou doeſt lighten and thunder from heauen, and doſt moderate all the influences of the heauens. Thou art the Lord of hoſts, the ſtrong and mighty Lorde of battaile, and the king of glorie. Thou depoſeſt and ſetteſt vp kinges at thy pleaſure.

And although thy ſeat be in heauen, yet thou humbleſt thy ſelfe to beholde the things

that are done in earth. Insomuch that thy prouidence extendeth it selfe to sparrowes, to rauens, to the lillies of the field, yea, to the haires of our head, so that they cannot fall but at thy pleasure. Thou art the father, whose name ought to be sanctified in all things: Thou art the king which oughtest to raigne euerie where, and in all thinges: thy will alone ought to bee done in heauen, and in earth: Thou alone doest feede all thinges with

with thy daylie bread: Thou alone dooest forgiue vs all our sinnes, and thou onelie turnest all euill temptations whatsoeuer they be, from vs. Thou alone dooest euermore arme and defend vs from all the trappes, assaultes, and snates of that foule fend and ghostly enimie the diuell, as the onelie and mightie Lorde of hostes, to whome all Angels, whether they bee good or bad do obey.

Thou art also omnipotent, O Lord, in this thy kingdom. For thou, O God, art in heauen, and dooest whatsoeuer thou wilt: If thou determine a thing, who shall disanull it? and if thy hande bee stretched out, who shall turne it awaie? All vnder the heuens is thine, and thou art present euerie where.

To thee therefore we flie for succour, and to thee wee make our prayers, ascrybing vnto thee alone all glorie and

ę maieſtie. For thou Lord art a iealous God, and wilt not giue the glorie of thy name vnto another.

Make thy power, O God, knowne to the ſons of men, and the glorious renowme of thy kingdome. For thy kingdome is an euerlaſting kingdome, and thy dominion endureth throughout all ages, euen for euer and euer. We beſeech thee therefore O heauenlie father to heare our ſupplications, and grant that as thy

thy promises in Christ to vs ward are yea and Amen, that is most certaine and assured, so also our praiers, may with thee, be yea and Amen, that fauourably allowed, and firmlie ratified for thy son Christs sake: to whome with thee and the holie ghost, be all honour, and power, and glorie, world without end, Amen.

A Meditation vpon the Lordes prayer.

O Almightie and eternal God, which dooest vouchsafe that we as it were heauenlie children, shoulde euerie one of vs call thee our heauenlie father: grant that amongst vs by purenesse and cr-

example of godlie and innocent life, thy most holy name may bee sanctified, that all other nations beholding our goodnes, and vertuous lining, maie be stirred to hallow and glorifie thee.

Grant, O Lorde, that the kingdome of thy grace and mercie may reigne continuallie in our hearts, so that we may be worthie, to bee partakers of thy realme of glorie and maiestie.

Grant that vnto the verie death

death, we refuſe not to follow thy diuine will, and that wee (according vnto the example of the celeſtiall citizens, agreeing togither quietlie) vnited in ſpirit) all controuerſie in opſhions ſet apart, the luſtes of the fleſh being ſubdued, and the flattering aſſaults of the world and the diuel ouercom, neuer wraſtle agaynſt thy moſt holie will, but obeie it in all things.

Grant O Lord, for our bodie nædfull ſuſtenance, that we

we may the more freely serue thee.

Giue vs wee beseech thee (O mercifull father) that heauenlie bread, the bodie of thy sonne Iesus Christ, the verie foode and health of our soules: giue vs the bread of thy diuine precepts, that wee may trulie walke and liue after them. Giue vs the bread of thy heauenlie worde, which is the strong castle and sure defence of our soules, that wee being wel fed & filled with this food, may

may worthilie come to the ce-
leſtiall feaſt, where is no hun-
ger. Grant, O Lord, that we
patientlie bear and ſuffer our
enimies, and ſuch as hurt vs
and willinglie to forgiue the
offences committed agaynſt
vs: ſo that wee may find thee
Lorde, in forgiuing vs our
treſpaſſes, milde and merci-
full.

Grant, O Lord, that we be
not vtterlie ledde into temp-
tation, that thereby we ſhould
bee loſt: but in all perilles
of

of temptation, and in the middest of the stormie tempests of tribulations, let vs thy children receyue and feele thy fatherly succor ready to helpe vs, least that wee ouercome with the craftie deceiptes of the temptor, should be drawn into euerlasting destruction: but when we be well assailed, approued and purged with the fire of temptation, then let vs finish our course, and so well and valiantlie fight, that wee maie for euermore liue with

with thee in that heauenlie cite, where agaynſt thee no manner of temptation can preuaile.

Finallie, grant (moſt mercifull father) that we through thy benigne goodneſſe, maie bee deliuered from all euils, preſent or to come, both of bodie and ſoule: and that at the laſt the yoke of the foule feend being ſhaken of, we may poſſeſſe the heritage of thy heauenlie kingdome, which thy ſonne, with his pretious blood

bought for vs thy children: and therefore euer to haue the fruition of celestiall delectation, accompanied with Angels and blessed Saints, thorough the helpe, benignitie, and grace of our Sauiour Iesus Christ: to whome, and to thee our Father, and to the holie ghost, bee glorie and honour nowe and for euer, Amen.

A praier for the morning.

I Render vnto thée (O almightie and moſt mercifull father) moſt heartie thankes, by thy déerelie beloued ſonne Ieſus Chriſt, for that thou haſt vouchſafed of thy fatherlie goodneſſe and frée mercie, to giue mee this night ſweete ſleepe, quiet and moſt comfortable reſt;

and forsomuch as it hath pleased thee safely to preserue me this night from all perilles, hurts, and dangers: I wretched sinner, most humblie beseech thee, that thou of thy gratious goodnesse, wilt vouchsafe, to shewe the like kindenesse towards mee this daie, in defending, cherishing, comforting and gouerning mee, and all my counsels, studies, and labours in such wise, that I may neither thinke, speake or doo anie thing that may be displea-

diſpleaſant to thy fatherlie goodneſſe, dangerous to my ſelfe, or hurtfull to my neighbour, but that I maie euermore by thy gratious gouernance ſo lead my life, that whenſoeuer it ſhall pleaſe thée to call mee from this vale of miſerie, and ſoile of ſorrowe, I may receiue the crowne of euerlaſting ioy and felicitie, which thou haſt prepared for thy faithfull ſeruantes, and them that loue thee: graunt this mercifull god for thy dear

sonnes sake Iesus Christ our Lord, Amen.

Another praier to be said in the mor-*ning.*

O Almightie & most gentle God, I most hartilie giue thee thankes for the sweet sleepe and comfortable rest ỳ thou hast giuen me this night. And forsomuch as thou hast commanded by thy holie

lie word, that no man should be idle, but alwayes occupied in vertuous exercises, euerie man according to his calling: I most humblie beseech thee, that thine eyes maie attende vpon me, dailie defend me, in sorrow succour mee, cherish, comfort, and gouerne all my counsels, studies & labors, in such wise, that I may spende this day according to thy will, without hurt, that I may eschew al things that should displease, set thée alwaies before

mine eies, liue in thy feare, and euer worke that, that maie bee found acceptable before thy diuine maiestie, vnto the praise of thy most holie name through Iesu Christ our lord, who liueth and raigneth, both now and euer, Amen.

An Euening praier.

ALmightie God, who as thou hast made the daie for labour and trauell, so hast thou created the night for rest & refreshing our wearied minds and bodies. Wee most humbly beseech thee that as the night darkeneth and shadoweth all thinges, so thou

wouldest for thy deere sonne Iesus Christes sake, hide our sinnes, removing them from thy sight, and putting awaie the memorie of them by eternall oblivion, that as our bodies shall haue the rest of sleepe, so also our mindes by hope of thy mercie, maie enioy the rest of a quiet conscience: and so being wholie refreshed, wee may awake, and rise vnto thy seruice the next day, and all the dayes of our life: as that when death shall

shall come (from the which it is as easie for thee to raise vs as from bodilie sleepe) wee may rest in hope of the most ioyfull resurrection, wherein our bodies shall awake vnto the euerlasting day, vnto the which, and vnto the kingdome of thy sonne, wee beseech thée bring vs, for the same our Sauiour Iesus Christs sake, Amen.

Another praier for the Euening.

THis our mortall bodie, which thorow sinne daylie decaieth and diminisheth, must at the last altogither perish, and becoms earth whereof it is come and made; and then shall our vanitie, which wee through our owne ignorance haue made

vnto our selues, take an end. But most mercifull creator & maker of all things, vouchsafe so to breake, diuide and dissolue me thy poore creature, who am gathered, knit and made of thee, and grant that I may alwaies haue in mind thy dissolution, and of whome I am knit togither, hauing an eye to what place I must go, to the intent that I not being prepared, be not brought without the nuptiall or bridall garment, before thy iudge-

ment

ment seate. For like as when the date is once past, we giue our selues to rest, euen so must wee, this life being ended rest in death. Nothing is more like life than the day, nor nothing more like death than the night, and nothing so like the graue, then the couch or bed. Thus good God keepe and defend vs from al euil, grant vs now liuing in impotencie and feblenesse of our selues, that through thee we may bee preserued this night and euer Amen.

The confeſsion of our ſinnes vnto God *the Father.*

Mercifull and moſt louing Father, which haſt no deſire in the death of a ſinner, but rather that hee conuert and liue: I acknowledge vnto thy highneſſe all mine offences, by mee committed, which I cannot hide, I conſider the vile ſtate, wherto through

through sinne I am brought: for thereby I haue worthilie lost thy fauour, and am fallen from thy grace, which while thou withdrawest from me I can doo no good thing, nor thinke one good thought. My sinne causeth thee to put mee out of thy remembrance, and to forget me, delaying to giue me that which is my strength and comfort.

But howe long wilt thou forget mee Lorde, for euer? How long wilt thou hide thy face

face from mee? Howe long will thou withdraw thy grace from me? Thou knowest my hartis contrition and sorrow, for that I haue vnkindly forsaken thee, and thy seruice, and serued thine enimies the deuill and sin. But trusting surelie in thy promises made to all men, by the mouth of thy prophet Ezechiell; that is, if the sinner will turne away from all his sinnes that hee hath committed, and kæpe all thy commandements, doubt-

lesse he shall liue and not die, as for all his sinnes he did before, thou wilt not thinke vpon them. I most humblie beseech thee, that as my sinnes were the cause why thou didst cast me out of thy remembrance: euen so let my hartie penitence for them, cause thee to put my sinnes out of thy remembrance.

Suffer me not long to remaine in this perplexitie of minde, and to take sorow in my heart from daie to daie: conti-

continuallie fearing the punishment due to my sinne, and looking still for thy comming into my soule by grace to deliuer me. Hope hath caused me long to looke for thee, that art my life and my health. Thy long delaie in comming hath much increased my desire; My feruent desire at length is now turned to a vehement paine: wherfore make hast lord to help my sick soul. Let not mine enimie the deuill long triumph ouer mee,

whose propertie is to treade vnder his feete, like a cruell prince, all those that hee vanquisheth. And that treading is dangerous and terrible: for hee treadeth them downe to the pit of hell, and to eternall death. He did long holde in captiuitie all mankind, vntill the comming and passion of Christ for our redemption. And since through his craftie traines, hath brought to vtter confusion, manie of those that professe thy true religion.

on. Wherefore behold Lord and consider my miserable estate, and heare my humble petition, touching my deliuerance out of his danger.

Lighten the eie of my hart and vnderstanding, with the light of thy grace and comfort, thereby expelling the darkenes of ignorance. Lighten also one other eie of my soule, which is the light or eie of the affection. The sight of this eie is so dim, that it hath no perfect true iudgement;

yea it is blinded with the vanities of this world, that one thing in appearance, seemeth to be twentie things, like the sight of deceytfull eies of glasse; yea sometime the concupiscence therof is so great, that the eie is cleane put out, and the sight lost. Mankind entreth into such league of amitie with the diuell, that hee is contented to haue one of his eies put out to win his fauour, as the inhabitantes of Jabes were agreed to haue

their

their right eies put out, according to the desire of Nahas king of the Ammonites, had not king Saule, and the Prophet Samuell saued them there from, and ouercome the said Nahas and his hoast. Euen so (moste mercifull Father) I beseech thee, saue my said eie of affection, that it be not put out by our enimie the Deuill, that it sleepe not in sinne, which is the cause of eternall death. Manne maie fall by frailetie and

arise againe: yea the custom of sinne maketh a man often to fall. But to lie still sleeping and slumbring in sinne, as doth the swine in foule mire, ingendreth obstinacie in amendment, and delaie of penitence till the latter houre: at which houre, who can bee sure to haue thy grace at his pleasure? that is onlie at thy will Lorde, not at our commandement. Wherefore, I most humblie praie thee to send me the light of thy grace

while

while I haue heere time and ſpace of repentance; that at my latter end mine enimies ſaie not (reioicing and boaſting) that they had the vpper hand ouer me.

As the Philiſtines (the figure of the wicked ſpirites) after the death of king Saul in the mount of Gelboe, cut off the head of Saul, and ſent it with his harneſſe through their country for a ſhew, they bare it alſo into the temple of their gods, of a pride and ioy

that

that they had of his death in such fashion will those cruell enimies that trouble mee, reioice if I be cast downe, or if I do once swarue from thee, and thy faith, and so die without repentance. They assault mankind by pleasant suggestion to sinne, they wrastle with vs, causing delectation therein. They strike vs and wound vs when wee consent thereto.

They foile vs, and bring vs vppon our knees when wee

do at anie time commit or go about the filthie action of sinne.

And by the custome thereof they give a great fall, with such violence, that wee have much to do to rise againe. But if we happen to die therin impenitent; then they have the victorie ouer vs. Then reioice and triumph they thereat, euen as the conquerour triumpheth in his newe gotten conquest. Then will they cast vs in a pit & lay

a stone of abstinencie vppon vs, that we shall not arise againe.

And as there is much ioy in heauen, when one sinner forsaketh his sinne, and returneth vnto thee by pennance: in like manner is there ioyfull triumphing, among the wicked spirits in hell, when one soule forsaking thée dieth in deadlie sinne: but all my trust is in thy mercie O Lord. For although thou hide thy selfe in a cloud that my praier

er should not go thorough it vnto thine eares; yet are not thy mercies cleane gone, neither doth thy louing kindnes cease. Thou art therfore Lord my portion, and in thy mercie still will I hope: in none other creature, knowing for certaine, that (as God) thou onelie maiest helpe mee, and as my louing father, thou wilt helpe me. Wherefore in thee my heart shall be ioyfull and in thy sauing helth, which is thy sonne Iesus our Sauiour

our and redeemer. The Philistins knowing the presence of thine ark to be in the camp of the Israelites, the dale of their battell, were sore afraid, saieng; who shall deliuer vs out of the hand of this mighty God? Much more will I be glad and take sure trust in thee, O Lorde, hauing the presence and comfort of thy liuelie grace.

And in token of the victorie which thou hast giuen mee ouer mine enimies, I will

not

uot cease (as I haue good cause) to sing the praise of the Lord, that so louinglie hath dealt with me, and praise the name of the most high all the daies of my life.

Another confession of sinnes.

I Thy poor creature vnworthie to appeare before thy mightie maiesty, (O moste gracious Lorde) dw

downe powre downe, euen here before thee, my sacke that is full with sinnes, which I haue committed euen from my youth. They are great and manie without number. Neuertheless, trusting of thine accustomed and naturall property to bee mercifull to all sinners, that beeing sorie for the committing of their offences, with all their hearts call and turne to thee, & acknowledging and knowing that thou doest not sende thy loving

ning sonne to call those that seeme in their owne conceits to be iust; but to call those to repentance, which confesse themselues to bee sinners. I therfore (O Lord willing (by the helpe of thy grace) vtterlie to forsake sinne, and to fulfill thy holie will hereafter, desire thee humblie of forgiuenes, and to admit me among the number of those that are blessed, and their vnrighteousnesse forgiuen. I will not hyde from thee my sinnes,

neither yet excuse them. But I praie thee (gratious Lorde and most louing Father) to hide them in thy bloody wounds of thy Sonne Christ, where they shall bee put in perpetuall oblition. For who so couereth his owne iniquitie, thou wilt discouer it to all the worlde at the daie of iudgement to his shame. Thou wilt then haue him stripped as naked as hee was borne, that is, his shame shall not be hid, but manifest to all men

in

in that day. Wherfore I will not hide my wound my ſelfe to the intent, thou my good Surgeon, maieſt lay a playſter theron to couer it betime that the deuill mine enimie neuer eſpie where it was.

A praier to be said before the receiuing of the holy Communion.

O Lord, although I be not worthie to receiue thee into the house of my soule, for mine innumerable offences and sinnes done against thy great goodnes: yet trusting good Lorde, in thy great

great pittie and infinit mercie, I come to receiue thy blessed bodie, as a sicke creature to thee, that art the health of life, vncleane to thee that art the well of mercie, blinde by ignorance to thée, that art the light euerlasting, néedie of grace, and poore in vertue to thee, that art the king of heauen and earth, naked of good workes, to thée that art the author of grace.

I come as a wretch to thee my Lord and maker, all desolate

lace and comforties, thou that art my helpe and succour, for besides thee there is no consolation. I come as a sinner vnto thee, that art the mediator, and meane between God and man, I come as a cattife to thee my most mercifull sauiour; I come all sinfull vnto thee, the granter of remission and pardon, dead by sinne, to thee the restorer of life, euill to thee that art all goodnesse, hard hearted to bee relieued by the infusion of superabun-

dant

dant grace, beſeeching and deſiring thee moſt mœkelie, to heale mine infirmitie, and ſickeneſſe, to waſh and cleanſe awaie all my ſinnes and filthineſſe, and to lighten my blindneſſe, and reduce mee into the right waie, for I am out thereof, to comfort mee being deſolate, and without anie one poynt of goodneſſe. Haue mercie, on my wickedenes, pardon my ſinfulneſſe, giue mee the light of grace, buried & drowned in ſin, ſ I

may receiue thee, the foode of angels, the king of glorie, the Lorde of all lordes, with such chastitie of bodie, with such purenesse and cleannesse of soule, with such contrition of heart, and abundance of weeping teares, with such spirituall ioy and gladnes, with such dread and reuerence, with such faith, hope and charitie, with such obedience, and humilitie, with such loue and deuotion, faithfulnesse & thankfulnesse, as it is beseeming for

for such a Lord to be receiued and to my soule most expedient. And bee not displeased good lord, that I a sinner with an vncleane hart, and polluted minde, come hither this daie to receiue thy precious bodie in sacramentall bread & wine, but remember merciful Lord, thou that refusedst not the sinfull Magdalen, being penitent from the kissing of thy blessed feet. And in like wise despise mee not, nor put thou me away as vnworthie

from

from the receiuing of thy bodie in the blessed sacrament, for my sins and vnkindnesse, but grant thou me compunction of heart, plentie of weeping teares, to wash my sins and wickednesse, so that with a pure heart, and cleane conscience, I maie this daie receiue the Sacrament to my soules health, that I may obteine and possesse therby euerlasting life, with all holie saints in heauens glorie, and in this present life to be replenished

uished with thy holie spirite, and neuer to admit other lo-uer besides thee. Grant me blessed Jesu, for to receiue the sacrament of bread and wine that I maie be worthie to be counted for a member of thy mysticall body here in earth, and though as yet I bee not anie way worthie to be num-bred amongest the simplest and lowest of thy seruants, but rather to be reiected and cast out for my simplenes, yet good Lorde, for thine infinite

power

power thou make me equall and like to the merits of thine elect and chosen seruantes. Come thou Father of the fatherlesse, comfort of the comfortlesse, come and cleanse my soule from all contagiousnes of sinne, for it is not conuenient and according, there to bee anie vncleannesse, where thou the spouse of virginall chastitie, should come in and dwell.

Come & apparell my soule with such ornaments of ver-

tue

tue and grace, that it may de light thée therein to dwel and abide. And as thou disdainest not to touch the sore leapers, with thy holie hande, so good Lorde, vouchsafe to annoint my simple soule with the ointment of remission and pardon, that in this life by stedfast hope, firme faith, and perfect charitie, I may so increse in vertue from daie to daie, that I may attaine to the glorious fruition of thy godhed in the kingdome of heauen,

where

where I may see thee face to face, worlde without ende, Amen.

A thankesgiuing after the receiuing *of the Communion.*

I Thanke thee good Lord, of thine infinit goodnes, that thou this day hast fedde me with thy bodie and bloud

blond in the Sacrament, desiring thee mærkelie that this Sacrament, which I haue receiued, may be to mee a purgation and cleansing of my sinnes, a fortitude and spirituall strength against my frailtie, and sure defence agaynst worldlie troubles, a purchasing of grace and pardon, a medicine of life, and a continuall remembrance of thy passion, so that in the waie it may conduct and guide mee, & when I am out of the way it

it may reduce me, when I stumble it may vpholde me, and when I am fallen it may raise me, so that by good continuance in thy will, to euerlasting glorie, it may bring me, and so to order the tallage and taste of my heart, that I neuer feele other swetnes but thee, that I neuer seke other loue but thee, nor none other comforter besides thee, so that I care for none other honour but thine. And giue me such a perfect loue towardes thee,

wherewith I may come to as great merit in heauen, as though I had ſpent all my life in remembrance of thy bleſſed paſſion; and gratiouſlie deliuer me from all tribulation of bodie and ſoule, captiuitie, anguiſh, and perils, and all Chriſtian people,

Amen.

A Psalme for remission of sinnes.

HAue mercie vpon me, O God, after thy great goodnes, according to the multitude of thy mercies do awaie mine offences.

Wash mee throughly from my wickednesse, and cleanse me

me from my sinne.

For I acknowledge my faults, and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight, that thou mightest be iustified in thy saying, and clære when thou art iudged.

Beholde I was shapen in wickednes, and in sinne hath my mother conceiued me.

Who can vnderstande his faultes? cleanse me O Lord from secret sinnes.

For mine iniquities are gone ouer mine head, and are as a weightie burthen too heauie for me to beare.

My sinnes haue taken such hold vpon me, that I am not able to loke vp: yea they are mo in number than the hairs of my head, therfore my hart hath failed me.

Therefore I say, Lord haue mercie vppon mee, heale my soul, for I haue sinned against thee.

Returne, O Lord, deliuer my

my ſoule, ſaue me for thy mercies ſake.

Wilt thou Lord abſent thy ſelfe for euer, and wilt thou be no more intreated?

Is thy mercie cleane gone for euer, and is thy promiſe come vtterlie to an ende, for euermore?

Haſt thou God forgotten to be gratious, and wilt thou ſhut vp thy louing kindneſſe in diſpleaſure?

O Lord rebuke me not in thine anger, nor chaſtiſe me

in thy heauie displeasure.

I faint in my mourning, euerie night I wash my bed, and water my couch with my teares

Haue mercie vpon me O Lord, for I am weake, O Lord heale mee, for my bones are vexed.

Lord I power my whole desire before thee, and my sighing is not hid from thee.

Remember not the sins of my youth, but according to thy mercie thinke thou vpon me, O Lord, for thy goodnes.

For thy names sake bee mercifull vnto mine iniquitie, for it is great.

Turne thy face from my sinnes, and put out all my misdœds.

Looke vpon my affliction and trouble, and forgiue mee all my sinnes.

Though I haue gone astray like a sheepe that is lost, yet seeke thy seruant, for I do not forget thy commandements.

Keepe my soule and deliuer mee, let mee not bee con-

founded, for I do put my trust in thee.

A Psalme, wherein thou desirest god to heare thy praier.

HEare mee when I call, O God of my righteousnes: haue mercie vpon mee, and hearken vnto my praier.

Heare my woordes O Lorde, vnderstande my medita-

ditation.

Hearken vnto the voice of my crie, my king & my God, for vnto thee do I pray.

My God, my God, why hast thou forsaken mee, and art so far from my health, and from the words of my complaint.

O my God, I crie by day, but thou hearest not: and by night, but I haue no audience.

Our fathers trusted in thee, and thou didst deliuer them.

They called vpon thee, and were

were not confounded.

But I am a worme and not a man, a shame of men, and the outcast of the people.

Be not far from me, because trouble is neere, for there is none to helpe me.

Hide not thy face from me, nor cast awaie thy seruant in displeasure, thou hast beene my succor, leaue mee not, neither forsake mee, O God, of my saluation.

Let my praier be directed in thy sight as the incense: and let

let the lifting vp of my hands be an euening ſacrifice.

I ſtretch forth my hands vnto thée, my ſoule deſireth after thee, as the thirſtie land.

Heare me O Lord, and that ſoons, for my ſpirite wareth faint: hide not thy face from me, leaſt I bee like vnto them that goe downe into the pit.

O let mee heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walke in, for I lift vp my

my soule vnto thee.

Comfort the soule of thy seruant, for vnto thee doo I lift vp my soule.

For my soule is full of trouble, and my life draweth nigh vnto hell.

My sight fayleth for verie trouble: Lord I haue called daylie vpon thee, I haue stretched out my hands vnto thee.

I am wearie of crying, my throat is drie whiles I waite for my God.

My heart trembleth within me,

me, and the terrors of death are fallen vpon me.

Heare me, O Lord, for thy louing kindnes is comfortable, turne thee vnto me according to the multitude of thy mercies.

And hide not thy face from thy ſeruant, for I am in trouble: oh haſt thee, and heare me.

Draw nigh vnto my ſoule and ſaue it, oh deliuer me, becauſe I truſt in thee.

A Psalme for Gods grace.

TEache mee thy waie, O God, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy name.

Turne vnto mee, and haue mercie vppon mee, giue thy strength to thy seruant, and saue the sonne of thy handemaid.

maid.

O that my waies were di-
reacd to kæpe thy ſtatutes.

Staie my ſteps in thy pathꝭ
that my fæt do not ſlide.

Be gratious vnto thy ſer-
uant, that I may liue: kæpe
thy worde.

With my whole heart haue
I ſought thee, let me not wan
der fro thy commandements.

Take from me the way of
lieng, and cauſe thou mee to
make much of thy lawe.

Incline my heart vnto thy
teſti-

testimonies, and not to couetousnesse.

Turne away mine eies least they behold vanitie: and quicken, thou me in thy way.

Let my heart be vpright in thy statutes, that I be not ashamed.

Direct my steppes in thy word, & let no iniquitie haue dominion ouer me.

Keepe thy seruant from presumptuous sinnes, let them not raigne ouer me: so shall I be vpright, and made cleane from

from my wickednes.

Forſake mee not, O Lord, be not thou farre from me, O my God.

Create in me a clean hart, and renue a right ſpirit within me.

Caſt mee not away from thy preſence, and take not thy holie ſpirit from me:

Giue me the comfort of thy helpe againe, and ſtablish mee with thy free ſpirit.

Send thy light & thy truth, let them leade mee, and bring

mee to thy holie mountaine and to thy tabernacle.

Teach me to doo thy will, for thou art my God: let thy good spirit leade mee into the land of righteousnesse.

Bowe downe thine eare to me, make haste to helpe mee: bee vnto mee a strong rocke, and a house of defence to saue me.

So shall I bee glad and reioyce in thee: and I will sing praise vnto thy name, O most high.

A Psalme wherein we pray God to deliuer vs from our enemies.

DEliuer me O Lord from the euill man: and preserue mee from the wicked man.

Which imagineth mischief in their hearts, and stirre vppe strife all the day long.

They haue sharpened their tongs like a serpent, adders poison is vnder their lips.

This thou hast sæne, O Lord, holde not thy tongue then, go not far from me, O Lord.

Awake and stande vp to iudge my quarrell, auenge thou my cause, my God and my Lord.

Iudge me O Lord my god, according to thy righteousnesse: and lette them not triumph ouer me.

Let them not say in their hearts

hearts, There, there, ſo would we haue it, neither let them ſaie we haue deuoured him.

Deliuer me from mine enimies, O god: defend me from them that riſe vp againſt me.

O deliuer me from the wicked doers, and ſaue me from the blodthirſtie men.

Which ſpeake euill of mee, ſaying; when ſhall he die, and his name periſh?

Yea, my familiar friend whome I truſted, which did eate of my bread, hath lifted

vp the heele against me.

But thou Lord art a buckler for me, my glorie and the lifter vp of my head.

O Lorde in thee I put my trust, saue mee from all that persecute mee, and deliuer me.

Thou wilt maintaine my right and my cause, for thou art set in the throne that iudgest right.

Vp Lord let not man preuaile: let the wicked bee iudged in thy sight.

Drawe

Drawe mee out of the net, that they haue laide priuilie for mee: for thou art my ſtrength.

Let not them that are my enimies vniuſtlie, reioice ouer mee, neither let them winke with the eie that hate me without a cauſe.

Haue mercie vpon me, O Lorde, conſider my trouble, which I ſuffer for them that hate me, thou that liftest me vp from the gates of death.

The

The Lorde redæmeth the soules of his seruants: and none that trust in him shall perish.

A Psalme of trust and confidence *in God.*

HAue mercie vppon mee, O God, haue mercie vpon mee: for my soule trusteth in thee, and in the shadowe

dowe of thy winges will I trust, till these afflictions bee ouerpast.

Unto thee, O Lorde, lift I vp my soule, my God I trust in thee, let me not be confounded.

I should haue fainted if I had not beleeued to see the goodnes of the Lord in the land of the liuing.

But I trust in thy mercie, my heart shall reioyce in thy saluation, I will sing to the Lorde, because hee hath dealt lo-

lounglie with me.

I haue set thee alwaies before mee, for thou art at my right hand therefore I shall not slide.

Thou Lord art my fortresse, my rocke and my deliuerer, my God, and my strength, my shielde, the horne also of my saluation.

Thou Lorde art my light, and my sauing health, whome then shall I feare? Thou lord art the strength of my life, of whom shall I be afraid?

In

In God do I truſt, I will not bee afraid what man can do vnto me.

Yea though I ſhould walke through the valleie of the ſhadow of death, I will feare no euill, for thou art with mee, thy rod and thy ſtaffe comfort me.

Thou wilt ſend from heauen and ſaue mee, from the reproſe of him that would ſwallow me vp.

They that know thy name will

will trust in thee: for thou Lord hast not failed them that seeke thee.

Thy Angell pitcheth round about them that feare thee and deliuereth them.

Therefore I will laie mee downe and sleepe in peace, for thou Lord onelie makest mee dwell in safetie.

A Pſalme wherin we pray for the afflicted Church of Chriſt.

O God, wherefore art thou abſent from vs ſo long: why is thy wrath ſo hot againſt the ſhæp of thy paſture?

O thinke vpon the congregation whome thou haſt purchaſed

chased and redæmed of old.

Thinke vpon the tribe of thine inheritance: and mount Sion, wherin thou hast dwelt.

Lift vp thy feete, that thou maiest vtterlie destroy euerie enemie, which hath donne euill in thy sanctuarie.

Thy aduersaries roare in the middest of thy congregations: and set vp their banners for tokens.

They haue saide in their hearts, let vs make hauocke of them altogither: and they haue

haue defyled the dwelling place of thy name.

The dead bodies of thy seruants, haue they giuen to be meate vnto the foules of the aire, and the flesh of thy saints vnto the beasts of the land.

Their bloud haue they shed like water on euerie side of Ierusalem, and there was no man to burie them.

Wee are become an open shame to our enimies: a verie scorne & derision to them that

are

are round about vs.

For they haue deuoured Iacob, and laid waste his dwelling place.

The wilde boare out of the wood doth rot vp the vineyard and the wilde beastes of the field deuoure it.

O God, howe long shall the aduersarie do this dishonour? howe long shall the enimie blaspheme thy name, for euer?

Why withdrawest thou thy hand? why pluckest not thou thy

thy right hande out of thy bo-
some to consume the enimie.

Lord how long wilt thou be angrie? shall thy iealousie burne like fire for euermore?

Powre out thine indignation vppon the heathen that haue not knowen thee: and vppon the kingdomes that haue not called vppon thy name.

Do thou vnto them, as thou diddest sometime to the Madianites: vnto Sisera, and vnto Jabin, at the brooke of

bilon.

Which perished at Endor: and became as the dong of the earth.

Make them and their princes like Oreb and Zeb, yea, make all their princes like as Zeba and Salmana.

O my god, make them like a wheele: and as the stubble before the winde.

Persecute them euen so with thy tempest, and make them afraid with thy storme.

Make their faces ashamed

O Lord, that they may seeke thy name.

Let them bee confounded and vexed ever more & more: let them be put to shame and perish.

That they may know, that thou (whose name is Iehouah) art the onelie most high ouer all the earth.

O deliuer not the soule of the turtle doue into the hand of the enimies: and forgette not the congregation of the

powre for euer.

O let not the simple goe away ashamed, but let the powre and needie giue prayses vnto thy name.

O let the vengeance of thy seruants bloud that is shed: be openly shewed vppon the heathen in our sight.

O let the sorrowful sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

Helpe

Helpe vs O god of our ſal-
uation, for the glorie of thy
name: O deliuer vs, and bee
mercifull to our ſins for thy
names ſake.

Saue vs O Lord our god,
and gather vs from among
the heathen. So we that bee
thy people, and ſheepe of thy
paſture, ſhal giue thee thanks
for euer: and will alwaie bee
ſhewing forth thy praiſe fro
generation to generation.

Bleſſed be the Lord God of
Iſrael for euer and euer; and

let all the people say, So be it Praise ye the Lord.

A Prayer for the preseruation of our most gratious Soueraigne Queene Elizabeth.

O Almightie God, King of kinges, and gouernor of all things, I most humblie beseech thee, to continue

tinue thy wonted fauour, and fatherlie kindnesse, towards thy handmaid, our most gracious Soueraigne Quæne Elizabeth, that as shee hath hitherto aduanced true religion and the glorie of thy name through the preaching of the gospell of thy Sonne Christ: so she may still perfect and go forwarde in that good course like a louing nurse vnto thy church. Giue her wisdom & vnderstanding to do that thing which is acceptable vnto thee,

profitable for vs her subiects, and hurtfull to none. Graunt her, O Lorde, a perpetuall time, long life, and continuall felicitie. Protect her as the apple of thine eie, and deliuer thou her not into the handes of her enimies. Giue her victorie O God, we beseech thee, ouer all thine & her enimies, and blesse all her godlie actions in such wise, that all the worlde maie knowe, and the posteritie to come may say, that thy mightie arme hath rai-

raised vp in England a Debora, a Judith, an Hester, and a nourcing Queene for thy Church. Make her to reioyce in thy strength, and mightily to triumph in thy saluation. Grant her the desires of her heart, and denie not the petitions of her lips. Let thy heauie hand, O Lord, light vpon her enemies, and thy right hand find out all such as hate her, and enuy her prosperitie. Saue our Queene, O louing father, from all her enimies,

which

which either secretlie or openlie go about to bring her life to the graue, and her glory to the dust. Let her finish her course, O God, in a good age, an old woman, and of great yeares, to the comfort of thy church, and the glorie of thy name, and to her euerlasting saluation, thorough Iesus Christ in thy heauenlie kingdome, Amen.

A Psalme of praises and thanksgiuing to God for his benefites.

PRaise the lord ye that feare him, magnifie him all ye of the seede of Iacob.

For hee hath not abhorred nor despised the affliction of the poore: neither hath hee hid

hidde his face from him, but when he called vnto him hee heard him.

Sing prayses vnto the lord all yee his saintes, and giue thanks to him, for a remembrance of his holinesse.

For who is God beside the Lord? and who is mightie saue our God?

Praise ye the Lord with me and let vs magnify his name together.

Thy mercie, O Lord, reacheth vnto the heauens, and thy

thy faithfulnes to the clouds.

How excellent is thy mercie O God: therefore the children of men trust vnder the shadow of thy wings.

Thou art the father of the fatherlesse, and a iudge of the widowes: euen God in his holie habitation.

Thou art the god, which helpest vs, and powrest thy benefits vpon vs.

Thou art our god, of whom commeth saluation: God is the Lord, by whom we escape death.

death.

Blessed is the people O Lord that can reioyce in thee: they shall walke in the light of thy countenance.

Thou Lord art slow to anger, and of great mercie.

Thou hast not dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

O speak good of the Lord all ye workes of his, in all places of his dominion, praise thou the Lord, O my soule.

Another.

My hart is fired O God, my heart is fired, I will sing and give praise.

Unto thee, O my strength will I sing, for God is my defence, and my mercifull God.

For thy loving kindnesse is better than life it selfe: my lips shall praise thee.

As

As long as I liue will I magnifie thee on this maner, and lift vp mine hands in thy name.

My soule shall be satisfied as it were with marrow and fatnesse: when my mouth praiseth thee with ioifull lips.

I will alwaies giue thanks vnto the Lord, his praise shall be in my mouth continually.

I sought the Lord, and hee heard me, and deliuered me out of all my feare.

Praised be God, which hath not

not put backe my praier, nor his mercie from me.

Thou hast deliuered me fro my strong enimie, and from them that hate me: and hast drawne mee out of manie troubles.

Thou hast giuen mee the shield of thy saluation, & thy right hand hath staied me, and thy louing kindnes hath caused me to increase.

What reward shall I giue vnto the Lord for all the benefits he hath done vnto me.

I will thanke thee O Lord my God, with all my heart: and will praise thy name for euermore.

For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

Therfore my praise shall be of thee in the great congregation: my vowes will I perform in the sight of them that feare thee.

Thou art my god, and I will thanke thee: thou art my God

and

and I will prayſe thee.

Bleſſed be the Lorde God, euen the God of Iſrael: which onelie doeth wonderous things.

And bleſſed be the name of his maieſtie for euer: and all the earth ſhall be filled with his Maieſtie,

Amen.

A Psalme of blessedfulnesse.

BLessed is he whom thou O Lorde, doest elect, and causest to come vnto thée, he shall dwell within thy courts.

Blessed is he, whose wickednesse is forgiuen, and whose sinne is couered.

Blessed is the man to whom the

the Lord imputeth not iniquitie, and in whose spirit there is no guile.

Blessed is the man that putteth his trust in the Lord.

Blessed is the man that feareth the Lord: and delighteth greatlie in his commandements.

Blessed are they that dwell in thine house, they will euer praise thee.

Blessed is the man that doth not walke in the counsell of the wicked, nor stande in the

waie of sinners, nor sit in the seate of the scornfull.

Blessed is the man whose strength is in thee: & in whose heart are thy wayes.

Blessed are they that are vpright in their way, and walke in the law of the Lord.

Blessed are they that keepe iudgement and do righteousnesse at all times.

Blessed is he that considereth the powre and needie: the Lord shall deliuer him in the time

time of trouble.

Blessed is the man whome thou chastisest O Lorde, and teachest him thy law.

Blessed are they that kéepe his testimonies, and seek him with their whole hart.

Secrete Meditati- ons of the hart to ſtir *vs vp vnto god-* lineſſe.

By creation, I am a man, made of earth: therefore tranſitorie & mortall.

Yet indued with a minde, that is to ſay; with vnderſtanding, reaſon, and iudgement:

ment: by which I may vnderstand that most excellent goodnesse, which is God, and may bee ioyned with him in immortalitie and blessednesse.

But my reason, vnderstanding, and iudgement, beeing by the malice of Sathan corrupted, I do neglect this happinesse.

I rather seeke to enioy the delights and pleasures of my flesh. In the most vile & transitorie things, I occupie my whole minde.

I

I ouerwhelme my selfe wholie with earth, of heauenlie I make my selfe earthlie: and change my selfe from a reasonable man into a brute beast.

But god who once loued me in his sonne Christ doth not forsake mee, but calleth mee still outwardlie by his word, and inwardlie by his holie spirite, and knocketh at the doore of my heart and minde, that I might loue him, feare him, and serue him.

Yet

Yet I am deafe, and blind, and being more stonie hearted than flint, doth feele nothing.

O unthankefull wretch that I am, which doo neglect, and despise so great benefites.

God gently offereth to lead me by the hande, and I stubbornlie turne awaie my face from him.

Awake my soule, lift vp thy selfe, and lette vs not thus

thus wallow in our filthines, stoutlie strive thou against wicked custome: tread vnder thy feete these contemptible and vile delightes, and couet after the most excellent things.

Doine God calleth. I will

By creation, I am a man, made of earth: therefore transitorie & mortall.

Yet indued with a minde, that is to say; with vnderstanding, reason, and iudgement:

to attaine.

¶ *Print these things in thy minde, and let them not be in vaine and ineffectuall cogitations; but put them in prac-*

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thus

thus wallow in our filthines, stoutlie strive thou agaynst wicked custome: tread vnder thy foote these contemptible and vile delightes, and couet after the most excellent things.

Nowe God calleth; I will hearken to him, hee leadeth me, and I will follow him: he offereth himselfe, and I will take the opportunitie, hee sheweth the waie to euerlasting happinesse: I will not turne away my face, but will seeke to

to attaine.

¶ *Print theſe things in thy minde, and let them not be in vaine and ineffectuall cogitations; but put them in practiſe, and thou ſhalt receiue the fruit.*

FINIS.

To Jesus Christ.

I Iesus my ioy, and comfort onlie good,
E Euer to stand, and neuer to decay:
S Sathan be fel, be fierce, and furious wood,
V vorld do thy worst, & sin do thou not stay
S Speed you to spil, & plie to beare the sway.

C Crosse be my share, & carking be my hire,
H Hart break my cõfort, & sadnes my feast,
R Railing my recõpence, by toongs of fire
I Iesus be mine, & these things are he lest
S So art thou mine, fut fixed in my thoght,
T Trusty O Christ (O) world vile vaine
(and naught

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